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burnt of them two women and a man, and a child killed with a stone; all night we heard a great noyse, as if y^e houses had all fallen, butt itt was only y^e inhabitants driving away y^e ghosts of y^e murdered." And next day, going to Canagaroh (another Seneca camp), "wee overtook other prisoners, and when y^e soldiers saw us they stopped each his prisoner and made him sing, and cutt off their fingers, and slasht their bodys wth a knife, and when they had sung each man confessed how many men in his tyme hee had killed; that day at Canagaroh there were most cruelly burned four men, four women, and one boy, the cruelty lasting about seven hours, and afterwards taking the hearts of such as were dead to feast upon."

(*To be continued.*)

ORGANIC PHILOSOPHY.*

A VERY diligent perusal of the above work has failed to imbue our mind so thoroughly with its precise object as to enable us to review it critically. The scheme of the volume is so vast, and so little defined in its objects and principles; and the methods of thought which the author follows are so little laid down, that it will be very difficult to criticise him from the standpoint of inductive science. Nor can we see the bearing on "man's true place in nature" of many of the "epicosmological" subjects on which Dr. Doherty treats. Discussions on the "geospheric" realm, on "geodynamic factors", on "cryptogamic unity", or the "isomeric forms of common minerals", no doubt have their value in a treatise on "Organic Philosophy"; we scarcely, however, regret that the objects of our review preclude the consideration of these topics with Dr. Doherty.

Although our author protests against the materialism of Comte, and against most theological systems, excepting his own peculiar faith, which occasionally verges on the incomprehensible, the application of the transcendental method he adopts to modern zoology and anthropology leads to some very curious results. We can scarcely, however, use the term "transcendental" to adequately designate Dr. Doherty's conclusions; his "*vernunft*" is wholly distinct from that of Schelling or of Oken.

Let us follow him throughout the mammalian series, in the hopes of being guided by the light of "epicosmology" to man's true place

* Organic Philosophy; or Man's true Place in Nature. Vol. i: Epicosmology. By Hugh Doherty, M.D. London: Trübner and Co., Paternoster Row.

in nature. We are met with a remarkable classification, which we must abridge from the 166th and 167th pages of his work:—

- VII. Simial order (comprising bats and monkeys!)
 - 7. Lemural order.
- VI. Canine order.
- 6. Feline order.
- V. Ursine order.
- 5. Marsupial order.
- IV. Anthropine order
 - Mediumistic (!) races.
 - Temperate clime races.
 - Subtropical races.
 - Tropical races.
- III. Equine order.
- 2. Hornless order of Ruminants
 - In which the musk and cheveotain are placed in distinct families!
- II. Horned order of Ruminants.
- 1. Rodent order.
- I. Pachydermal order (including cetacea and sirenia!)

Dr. Doherty, after penning the above, kindly remarks, "Professional naturalists may possibly not admit our views of method and arrangement. We do not admit theirs." We are glad to perceive that Dr. Doherty has no intention to employ the weapons of persecution against the ill-fated "professional naturalists"—poor working men who are content to labour in the search of facts, and to leave "epicosmology" to be expounded by the "reasoner". But we venture, as anthropologists, to offer one feeble petition to our author not to classify mankind between the kangaroo and the horse. The relations of man to the ape may be denied successfully by Dr. Doherty; but we fear that his too close proximity to the opossum and the Shetland pony would be equally as offensive to man's moral nature. Still less are the European races to be conciliated by the pretty epithet "mediumistic" applied to them; although we can assure our readers that it bears no reference whatever to M. de Quatrefages' papers *Sur l'influence des Milieux*, nor to any previous literature we have read.

Turning to Dr. Doherty's anatomy, we are gravely told that "the mouth, pharynx, and œsophagus inosculate with the stomach; the duodenum links the stomach with the small intestines; the anus and the rectum inosculate with the large bowel; and the chief digestive gland ducts inosculate with the mouth and the duodenum." The marvellous *agapemone* which man's viscera seems thus to be is slightly past our precise comprehension. No bowels of mercy are however shewn by him to the unfortunate "taxionomist" (*sic*), because he states, "Nor does it matter, as a point of natural distinction in each case, whether analogies or correspondency of any kind be evident or not."

It is undoubtedly evident by the above that the author is governed by other principles than those which actuate the majority of anthropologists. We extract our author's definition of his anthropine alliance.

"This contains but one order, that of man; and this order contains but one family. There are several varieties of the animal or physical man, and that is all we have to consider in arranging the different alliances of the mammalian class. Man as an animal is one thing, man as a human being is another. There are but few races of the bimanal series that have yet been somewhat developed as rational and social beings. As a vertebrate animal, man is distinguished by a very slight diversity of form compared with that of the anthropoid ape, the dog, the bear, or the pig; but as a moral being he is quite distinct, whenever he attains to the dignity of that estate. It is not, however, as a human being we have now to deal with the bimanal type, but as an order of peculiar structure in the mammalian class. We have had elsewhere to deal with man as the head of the creation.

"In organic parallels of structure man claims the highest place in the development of brain and nerves. The natural divisions of the nervous system, therefore, should be those of the human races in a purely physical point of view. The nervous system may be variously subdivided, according to the regional distribution or the functional uses of the different parts. In form and function nerves resemble telegraphic wires, communicating some kind of radiatory influence from the body to the mind, and from the mind to every part of the body; and hence they have been classed as sensor and motor nerves. This gives us only two distinctions.

"Conductor nerves, sensor and motor, are composed of a soft, white substance terminating in the cerebrospinal centres, and in the peripheral or ganglionic extremities, amidst a gelatinous vesicular grey substance which seems to be the articular or connecting medium between the physical substance of the body and the supersensuous forces of the soul. The distinction of nervous matter, then, into white and grey substances, gives us another twofold distinction. It seems to be as difficult to find complexity of form and structure in the nervous system as in the races of mankind. In either case the whole system or alliance would appear to consist of one order only or one series; and yet the nerves communicate with every part of the body, influencing it in a peculiar manner, according to the difference of function in each tissue and organ. The races of mankind are also very much diversified in minor points of form and feature, though very faintly marked in varieties of organic structure. Differences of colour and complexion are numerous but insignificant, and other diversities of race are hardly more important."

The new feature of Dr. Doherty's work may, however, be chiefly indicated as the introduction of the novel, elegant, and classical epithet "realmological" as applied to classification; and the copious use of such terms as "altero-pluvial," and similar words. Our author's classical knowledge is thus indicated.

"It would be difficult, however, to form perfectly appropriate names for any one family or series, exceptions being numerous in every group of common forms and features; and even where anomalous forms are fewer in proportion, the names would be a difficulty. Greek or Latin words alone, simple or compound, would be unfamiliar [to whom?]. Greek and Latin hybrid compounds would be more or less objectionable."

Apparently, however, he has no objection to the frequent employment of hybrid compounds which are neither Greek nor Latin, but also include a judicious mixture of the "vulgar tongue."

If man may plead with Dr. Doherty against his intercalation between horse and kangaroo, the poor pigs have still less reason to be pleased. We are gravely told, *ex cathedra*, "elephants are quite distinct from tapirs, and these again from trunkless swine, such as the pig, the hippopotamus, and the rhinoceros." Having failed to appreciate the sense in which the rhinoceros can be said to be a "trunkless swine," we cannot here participate in the indulgence which, on his 145th page, he accords to scientific men. He deems the quadripartite arrangement of lemuridæ "legitimate and natural; and here, again, we agree with men of eminence in this particular branch of science." A desire not to participate in the marvellous and unaccustomed sensations of those "men of eminence" who may accord in Dr. Doherty's opinions induces us to congratulate him most cordially on the new and appropriate version of the nursery rhyme he has not thought it beneath him to pen on his 100th page:—

"Industrial work I love to shirk,

" Art-work is just as bad,

" The moral law doth puzzle me,

" And science drives me mad."

It is very lamentable to see the paths of natural scientific study thus departed from. It is grievous to be amongst the pioneers of a science which as yet is visited with the crop of self-called "reasoners," each proceeding along his own method of deductive argument, and the labours of each resulting in a blurred mind-picture of the true objects of science. The true scientific success of a nation will never be advanced by such misuse of those faculties for which man is responsible; and, even indirectly, will never be assisted by the puny endeavours of the transcendentalist.

C. C. B.